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The
History of
METHODIST EPISCOPAL CHURCH

In Palatine Ill., and Vicinity.



HISTORY
OF THE
METHODIST EPISCOPAL CHURCH

— IN —

PALATINE AND VICINITY,

EMBRACING A PERIOD OF OVER FIFTY YEARS.

PREPARED IN 1887
BY ORDER OF THE PALATINE QUARTERLY CONFERENCE.

BY REV. HENRY LEA,
Pastor of Palatine M. E. Church.

ELGIN, ILLINOIS:
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PREFACE.

The Quarterly Conference of the Palatine M. E. Church appointed a committee of three, to prepare and print a history of the church. R. S. Williamson and James Wilson were associated with the Pastor, Henry Lea, upon that Committee. While each member of the committee assisted, the work of writing devolved upon the Pastor.

We wish the work were better done, but every known source has been ransacked for materials. Every living expastor, whose address could be found, was requested to write up his own pastorate. Many responded and the facts given, and often the language, are reproduced in these pages. Others failed to assist; if their work is meagerly reported the writer is not to blame.

In some cases Quarterly Conference Records and Pastor's Reports have been found full of information; in other cases these have been so meager as to afford little help, or have been lacking altogether.

Much help has come from "Memorials of Methodism" by Rev. A. D. Field, a volume every Methodist in Rock River Conference should possess. The Conference Minutes from 1853 to 1887 have been thoroughly searched. And finally, Methodist Old Settlers, among them James Wilson, Mrs. H. P. Williams and Wm. Lytle have furnished items.

As to the mention of individual laymen entitled to prominence, the writer has trusted mainly to the suggestions of the pastors who have aided him. Some may have failed to receive the honor they deserve, but not purposely.

Words of eulogy have been reserved for the dead or distant; it would be invidious to select a few names from the many faithful who live among us, as subjects for praise.

Great pains has been taken to verify every name, date and incident; we believe the book reasonably free from error. But for their compilation, many facts herein, would soon lie buried with those who keep them in memory. We hope these pages may inspire others to gather additional material to be put in shape by some later hand.

R. S. WILLIAMSON,
JAMES WILSON,
HENRY LEA,
Committee.

PALATINE, ILL., SEPT. 7, 1887.

THE M. E. CHURCH IN PALATINE AND VICINITY.

CHAPTER I.

FROM 1835 TO 1840.

The history of Methodism in the village of Palatine began in 1857. The Deer Grove Class, a forerunner of the Palatine Church, and situated in the township, began as early as 1840. Even this is not the beginning, and like the true explorer we must seek to trace the river to its source.

Previous to 1840 the facts gleaned are fragmentary, and since no historian can have the power of a Cuvier to describe the entire skeleton, guided only by a single bone, this chapter can be nothing but fragmentary.

The first white settlers came into the bounds of the present township of Palatine in 1836; in 1850 the township was organized. The earliest settlers and the circuit rider as usual entered the country at about the same time. In the fall of 1835 Wm. Royal was appointed to the Fox River Mission. This circuit was about 75 miles square, embracing the greater portion of Cook, DuPage, Lake, McHenry, Boone, DeKalb, Kane and Kendall counties. In 1836 a circuit somewhat smaller was named DesPlaines Circuit. It included a strip of Illinois whose southern boundary was from Chicago to Aurora, and extended northward to the Wisconsin line. On account of sickness, Wm.

Royal who had charge, was succeeded by Washington Wilcox.

I wish space permitted us to give the account of his first round of the circuit over the trackless prairie in the snow. As given in his own language, in A. D. Field's book, it is truly thrilling. The journey to Plum Grove (in Palatine township) from Elgin, was eventful enough to be a chapter in some Robinson Crusoe. Not until within three miles of his destination, and the place was in sight, could he find anyone who had the slightest idea where Plum Grove was located. But good common sense and an indomitable will conquered, and at last though rather late, Brother Wilcox reached his waiting congregation. After this service he rode to Elk Grove where he preached that evening. Wm. Royal had organized a class at Elk Grove in 1836, and at Wheeling the same year, or earlier. The Plum Grove Class was organized by W. Wilcox in 1837. Deer Grove was also a preaching place as early as 1836 or 1837.

The printed history of Cook County gives account of a sermon by O. E. Hall, at Plum Grove in July, 1839, and states that he continued to preach there voluntarily, once in four weeks. Brother Hall was an efficient local helper on the Circuit for many years, leaving it in 1873, but we see this was not the first effort to establish preaching in the township of Palatine.

In 1838 the Elgin Circuit was formed. It was forty miles square, including all of Illinois between Fox River and Lake Michigan, north of a line from Chicago to St. Charles. J. M. Snow and H. W. Frink were the preachers; the latter lived at Wheeling. During this year a great revival meeting was held on Poplar Creek, near Elgin, but we have no details of the work in this part of the Circuit.

Among the four local preachers on the Circuit this year,

was one who became Preacher in charge a year or two later, viz : John Nason, previously a member of the New England Conference. He became a member of the Illinois Conference ; and at the division in 1840, of the Rock River Conference. In 1843 he located, and died in 1865, at Rockford, Ills. His children and grandchildren have since done honor to his name, as members and officials in the Palatine Church.

Concerning the preachers of this year, J. M. Snow continued in the active ministry until 1852, the most of his appointments being in Wisconsin, and died in Chicago in 1862. H. W. Frink's work has also mainly been in Wisconsin, where we believe he still lives.

In the year 1839-40 John Nason and J. M. Snow were the preachers on the Elgin Circuit. We believe the territory of which we write was included within its bounds this year also ; but we have no details of the work. During the period from 1836 to 1840 John Clark was Presiding Elder of Chicago District.

Before closing this chapter of fragments, we quote Seymour Stover, whose own work on the charge we shall see later. "As early as 1837, before the organization of Rock River Conference, Henry Frink and Washington Wilcox were preaching along the Des Plaines River. I heard Wilcox preach in a log school house, about one mile above Wheeling, in May, 1837. The house was about 14 feet square, with puncheon floor, shake roof, no ceiling, and chinked but not plastered. There were present men, women and children, fourteen in all. After that I only remember John Nason and Ora A. Walker, but I do not know how far west they went from the river."

CHAPTER II.

FROM 1840 TO 1857.

The year 1840 marked an epoch in Illinois Methodism, for then Rock River Conference was organized. It included more of Illinois than the present Rock River Conference, with the whole of Wisconsin and Iowa added.

The first session of Rock River Conference was held in connection with a Camp Meeting, on Pine Creek, near the then newly laid out village, Mt. Morris. The sessions of Conference were held in a log house some distance from the Camp Ground.

But to return to our own story. The Quarterly Conference Record from 1840 to 1851 still exists in perfect shape, thanks to the late Bartlett Wheeler and family of Arlington Heights. If later records had been equally well preserved the preparation of this work would have been an easy task.

The first Quarterly Meeting of the new Wheeling Circuit, was held at Wheeling, Saturday, October 31, 1840. The following is the first entry: "It having been found that the division of the Wheeling and Lake Circuits was attended with serious inconveniences and disadvantages, with the unanimous consent of the preachers, and of the members of both Circuits, the Presiding Elder united them in one Circuit, Brother John Nason having the charge of the whole." It further appears from the minutes that William Gaddis was assistant preacher, and John F. Mitchell, Presiding Elder. William Gaddis was an Irishman, and is described by one who knew him as "eloquent and child-like." Though of middle age when he commenced his ministry, he was successful, dying in the work, at Peoria, about 1850.

As early as in 1840, and possibly earlier, a class was formed at Deer Grove ; what became of the still earlier Plum Grove class we do not know. But it is with the Deer Grove class, the immediate predecessor of the Palatine Church, we are now the most concerned. At this point some revival meetings were held early in 1841, but with no very marked results.

As early as June, 1841, a Camp Meeting was held on DesPlaines River, near Wheeling, several miles north of the locatiou of the now famous DesPlaines Camp Ground. But be it remembered, in those days of large Circuits, each Circuit carried on its own Camp Meeting. It was not till twenty years later that the Chicago District Camp Meeting was organized at DesPlaines. For the year 1841-2 the Circuit was called Lake. Ora A. Walker was Preacher in charge. He still lives, a supearnnuated member of Rock River Conference, residing at Princeton, Ills. At the time under consideration, he was a young man a little over 30, his name frequently appearing in all records of early pioneer work in Illinois. William Gaddis was assistant, and Joseph Lewis a portion of the year. A motion made this year to purchase a parsonage near Wheeling failed to carry. The old name, Wheeling Circuit, was revived next year, 1842—3. Hooper Crews was now Presiding Elder. Ora A. Walker was returned a second year to the charge, with N. P. Swift as assistant. The latter was admitted to Conference two years previous, and was described as “young, ambitious, zealous, and acceptable.” In his farewell sermon, among other things, he said in substance : “When I am gone, and in the future make inquiry about my friends on the old Wheeling Circuit, I shall not ask how many acres you own, or how much stock you have raised, or how much money you have accumulated, but I shall ask how

much you have grown spiritually.” At this early day but little Sabbath School work had been done. Only one school was reported on this great Circuit, and part of the time there was none.

The next year and the year following, 1843 to 1845, Nathan Jewett was Preacher in charge, with Asa White and E. G. Wood for assistants the first year and J. Hinman and John Nason the second year. Hooper Crews was Presiding Elder the first year, and the second year J. R. Goodrich succeeded him. At this time a Parsonage was built at Buffalo Grove, and only a few weeks ago the writer heard an old settler sound the praises of Brother Jewett’s well-kept garden. But the records show that Nathan Jewett was equally diligent in his spiritual garden. One very noteworthy feature was the large number of Infant Baptisms, as many as seventeen in one quarter of the year. It is not to the credit of Methodism that this good old custom is often neglected in these later days.

One item of the record is refreshing: “Brother ——’s license as Local Preacher is renewed and the preacher in charge is requested to take him to task on account of his tediousness.” Another fact will interest all believers in the enlargement of woman’s sphere. Elizabeth Atkinson was recommended by the Deer Grove Class, for a license to preach. The Presiding Elder suggested that she should first be licensed as an exhorter. This was done and for a year and a half the license was regularly renewed. Sister Atkinson’s exhortations however were sometimes sermons. On one occasion when preaching where there was a great deal of sneering and trifling she announced her text, Job 21:3, “Suffer me that I may speak, and after that I have spoken, mock on.” One of the assistants before mentioned,

J. Hinman, went to California in 1851, and it is said was preaching there as late as 1864.

Elk Grove was the name the Circuit bore the next year, 1845-6. James Mitchell was then Presiding Elder, Henry Whitehead, Preacher in charge, and James Lackenby assistant. The latter two were Englishmen and each bore licenses as Local Preachers when they came to this country. Brother Whitehead while on this charge suffered severely from exposure, and was obliged to superannuate the next year, never being able to take up the work again. Yet for forty years, in business relations and church work, his name was an honor to Methodism in Chicago, where he died in 1885. Brother Lackenby was thrown from his buggy and killed when on his way to an appointment in 1847. A part of the old Circuit was now designated, without any apparent reason, Chicago City Mission. This new Circuit had its own preachers and stewards; but for two years the Quarterly Conferences of the two Circuits were held jointly.

By this time Sabbath School interests received more attention. Five schools were reported, with 22 officers and teachers, 153 scholars, 297 volumes in the libraries and \$15.50 raised to meet expenses. The schools were closed however during the winter half of the year.

Each summer during these years a Camp Meeting was held near Wheeling, and the Fourth Quarterly Meeting each year was held in connection therewith.

From 1846 to 1848 the Circuit, again named Wheeling, was in charge of Seymour Stover. Christopher Lazenby was assistant the first year and Francis A. Read the second year. Brothers Stover and Lazenby survive as superannuates of Rock River Conference. Both were born in 1814; the latter in England, the former in New England. Brother Lazenby now lives in Ottumwa, Iowa; Seymour Stover

resides at Wheaton, Ill., and for years has been very infirm. A volume of sermons published some years ago, will give the reader a fair idea of Bro. Stover's ability. At the cost of considerable pain and effort Bro. S. furnished a brief and excellent account of his work. We reproduce it in his own language : " I received my appointment in 1846 from Bishop Hamline at Galena, to Wheeling Circuit. I stayed two years, the full term at that period; the parsonage was at Buffalo Grove, a mile or two northwest from Wheeling. Some of our preaching places were Wheeling, Buffalo Grove, Dunkley's Grove, Elk Grove, Deer Grove, Russell's Grove, Lake Zurich and Flint Creek (now Barrington). There were other appointments, but these were the principal ones. My colleague the first year was Christopher Lazenby. He was employed by the Presiding Elder and was taken on trial by the Rock River Conference at the next session. The second year my colleague was F. A. Read, still living, loved and honored, as always. James Mitchell, brother of John P. Mitchell, was Presiding Elder the first year and John Chandler held that office the second.

We were blessed with continued prosperity during the whole term. Revivals and accessions were constant. We had two Camp Meetings, one each year, on the east side of the DesPlaines, opposite Wheeling; they were glorious seasons of spiritual power and profit. And we did not go beyond our Circuit for help to make a Camp Meeting; we resolved to have a Camp Meeting, and we had it.

In the early spring of 1848, we had a revival meeting on the south side of Deer Grove, a mile or so from where Palatine is now. [Brother Stover has rather underestimated the distance which is two or three miles.] I have seldom seen richer or mightier scenes of the power of God than were displayed there. About eighty were converted

in the vicinity, and there the foundation timbers of the Palatine Church were prepared. Names of fellow workers crowd my memory as I write: they have nearly all gone on before to the sweet rest of Heaven. O! holy ones before the throne! I am coming to share your glory; and with you to survey from Mt. Zion our battle-field, where God overthrew His foes, and gave us the victory."

We add an item or two. In the present membership of Palatine Church, James Wilson still remains, a trophy of that revival. Concerning F. A. Read, so kindly mentioned by Brother Stover, we need only add he has filled many of our best appointments, served a full term as Presiding Elder of Freeport District, and is now stationed at Van Brocklin. Many efforts were made at this time to sell or remove the parsonage to a more suitable place. A few years later such a change was effected. An attempt was also made to build a church at Deer Grove; Thomas Wilson and Asahel Harris were appointed a committee to make estimates. At that time a village was expected, but it never came, neither did the church; the star of destiny was to favor Palatine.

We now come to the pastorate of Robert Beatty from 1848 to 1850. He is a native of Ireland, now a superannuate of Rock River Conference, hale and hearty for a man of 72, residing at Rockford, Ills. He afforded valuable help in the preparation of this history. Hooper Crews was Presiding Elder the first year, and Asahel L. Risley the second year. The assistant preachers were first Sherriid Robinson, then the year following, S. A. W. Jewett and P. Richardson. Of Brother Jewett we have more to say by-and-by. Of the history of Brothers Robinson and Richardson we know nothing. There were now fourteen appointments on the Circuit. At some of them, revivals gladdened the hearts of preachers and people. At Deer Grove the

principal work was caring for and building up the converts of the recent revival, yet here some conversions took place. The Deer Grove Class now numbered 54. During this pastorate a committee was appointed to plan and build a parsonage at Elk Grove. At a later meeting it was reported that the old parsonage at Buffalo Grove could be sold, and the proposition for a site at Elk Grove, made by Brother Wheeler was accepted. As nearly as we can ascertain a year or two elapsed before this work was consummated. Brother James Wilson remembers moving Brother Poole from the old parsonage at Buffalo Grove to Elk Grove. this was probably in the year 1851-2.

In the year 1850-1, H. Morehouse and S. A. W. Jewett were the preachers. Authorities differ as to which was in charge and which assistant, but we think the order given is correct. Few items concerning this year appear, but two facts are significant, a growth in Sunday School work and an advance in Missionary spirit: Nine schools were reported, with 84 officers and teachers and 276 scholars; the extravagant amount of \$8 was expended in their maintenance for the quarter. As to Missions: The question "what has been raised for Missions?" was often answered by "nothing." Two years previously the Circuit contributed but \$1.57 so the record of \$17.21 this year, small in itself, marks a great advance.

Concerning the preachers, we know nothing about the later history of Brother Morehouse. S. A. W. Jewett was at this time 24 years of age. He rapidly gained distinction, and became one of the leaders of the Conference. He filled the best charges, was Presiding Elder of three different districts, and was at the time of his death in 1881, for the second term Presiding Elder of Joliet district. He was four times a delegate to General Conference. The expres-

sion "that superb man," used concerning him by an admirer was none too strong.

The record for the year 1851-2 is somewhat vague. Bro. Poole was on the Circuit this year; so we believe was a supply named Gay. Whether either or both served the whole year we do not know. Brother Poole was greatly beloved by his people.

Then came Henry Minard; he was in charge from 1852 to 1854. He has been superannuated since 1860 and resides at Oswego, Ill. He came to the Rock River Conference as a transfer from the Oneida Conference in 1843. The first year Brother Minard's assistant was Charles French, an Englishman, who did 30 years effective work as a Local Preacher before entering the traveling ministry, and then for about 20 years did effective work as a member of Rock River Conference. He was noted for fine social qualities, a man to love and be loved. He died in 1872, two years after his superannuation. Brother Markle was assistant in 1853-4; we have no facts concerning him.

In 1854 John Sinclair was closing his term as Presiding Elder, and J. J. Gridley came to Wheeling Circuit. He did not remain long in the Conference. In 1856 and 1857 he was a superannuate, the next year his name disappeared from the minutes. We are indebted to Mrs. H. P. Williams for several incidents; among them two concerning Brother Gridley. He was an intense abolitionist; and when preaching at Elk Grove on this subject his text was from Psalm 94, 20, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" A pro-slavery listener sneered at first, but by-and-by her black eyes snapped; as the preacher unmercifully ridiculed the institution of slavery. On another occasion, this time a temperance meeting, a number of preachers were on

the platform, and Gov. Bross was addressing the meeting. He spoke of the advance in temperance sentiment, referring to the old days when, in his father's house many a preacher had sought inspiration from the bottle. Then turning to the preachers he said: "What would be thought if you preachers should seek help from such a source?" Quick as a flash Brother Gridley answered, "If we did, the inspiration would be more spirituous than spiritual." This brought down the house.

As a local helper on the charge this year, was T. H. Hagerty. The year following he entered Rock River Conference; at an early day he transferred to Missouri, where he has twice been appointed Presiding Elder, and where he now lives. The writer met him at Lake Bluff a few weeks ago, and would undoubtedly have gained from him much information, but for the absence of all his memoranda. Bro. Hagerty's parents were among the early Methodists of Lake County, where some of the family still reside.

W. P. Jones took charge of the Circuit in 1855, remaining one year, and at the same time J. W. Agard began a four years' term as Presiding Elder. Brother Jones had been twenty years a useful Local Preacher when he joined Conference in 1848. He was one of the founders of the Woman's College at Evanston, and was for years at its head. He was also a poet of no mean order. He superannuated in 1873, and died in 1886. A supply, S. Smith by name, assisted Brother Jones on this Circuit.

In 1856 came H. S. Trumbull, with J. W. Odell as assistant. They both passed from the Conference records in a short time. Brother Trumbull located at the next session of Conference. An amusing incident concerning Brother Trumbull is well authenticated. Preaching on one occasion at Deer Grove, in a house now occupied by Mr,

Schoppe, he stood in a hall between two rooms. He said afterwards, that by turning first to one room, and then to the other, he tried to give each half of his congregation an equal share of the sermon.

In closing this chapter, it is due both reader and writer to say that no Quarterly Conference Records have been accessible from 1851 to 1857, hence the facts about the work are very few, as here related.

CHAPTER III.

FROM 1857 TO 1859.

This was a transition time for Methodism in Palatine township. The one time hope of a village and church building at Deer Grove had faded out. Palatine was becoming the center and was already a growing village. As the organization was made and perfected at Palatine, the Deer Grove class was dissolved part coming to Palatine, and part going to Barrington and other points.

The leader of those days, Thomas Cochran, now living at Masonville, Iowa, still uses his pen ably, and furnished 26 closely written pages from which we glean; hence for once we have an abundance of material.

In the fall of 1857 Thomas Cochran was appointed to Wheeling Circuit. The appointments were Elk Grove, Deer Grove, Barrington, Wauconda, Fairfield, and Buffalo Grove. Local preachers were the only ministerial help, hence Bro. Cochran reached each appointment but once in three weeks, and never failed to find souls eager for the gos-

pel; "the word of the Lord was precious in those days." At this time Palatine was a small village without Church, Sabbath School, or any kind of religious service. Sunday was given over to drinking, profanity, secular business and pleasure; hitherto it had been passed by, apparently as a hopeless point. There were but a few christians, who held their church membership elsewhere. In November, 1857, preaching services were commenced in the school house, and held once in four weeks. A few members were secured and organized into a Methodist Class; a small but important beginning. In the winter following a large revival at Elk Grove inspired the faithful few at Palatine with hope and desire. So a four weeks' series of meetings was held in the Palatine school house. The mere announcement aroused opposition; parties, dances and sleigh rides were multiplied to distract attention, but the christian few were in earnest and invaded stores, shops and houses in Christ's name. More than once the faithful pastor was told to mind his own business. But opposition was futile and soon ceased; the influence of the meeting was felt for miles around; and the school house was crowded till scarcely space enough remained for a mourner's bench. One of the ring-leaders of the opposition, G. W. Hawks, was converted, and afterwards did twelve years useful work as a Preacher in Rock River Conference.

Says Brother Cochran, "That meeting was the turning point in the History of Palatine. It was like the opening of spring after a cold and dreary winter; it was the visitation of abundance after the destroying famine; it was peace after the conflict on the battlefield; it was health from the borders of the grave." Brother Cochran mentions several very thrilling conversions. We give space for one, in detail, and wish we had room for all. Says Brother C:

“One evening of the meeting while christians and mourners were earnestly pleading for the salvation of sinners, a young lady broke out into the most intense supplication for herself and her father. So earnestly did she pray, that as the voice was new in the meeting, it was supposed that some old christian had dropped in that evening with her unconverted parent. She was kneeling with body erect, her head a little thrown back, her hands clasped and with her apparently trained voice, like an experienced leader of some praying band, she was pleading for her father, and at intervals for herself. At one period she said, ‘Father, I am determined to go to heaven. Will you not come and go with me? O! come with me and sister, and go to heaven; if not, then good-bye, father!’ This was like an electric shock; every one felt the power of her prayer and exhortation.” The young lady was converted that night, and the remainder of the family soon followed her. The conversion of William Comfort was also very striking, and as thorough as it was exciting.

The close of the revival left a membership of 60 or 70, with only a school house in which to worship. Plans for a church were at once set on foot. Joel Wood, a member of the Christian Church, but friendly to every good work, donated the site; the same upon which the church and parsonage stand to-day. A subscription was raised, in the securing of which John Slade, H. P. Williams, and others, some of whom survive, were active spirits and liberal givers. Church, sidewalks, horsesheds, fence and platform were completed, and the cost covered by subscription in a short time.

Meantime all the interests and meetings were well sustained in the school house, and Brother Cochran went to Conference feeling that the abandoned point of a year ago,

now the strongest place on the Circuit, was such as any preacher might covet to fill. At this Conference Wheeling Circuit was divided; Palatine was now in the new Elk Grove Circuit, and so remained till 1868. To this part of the work Brother Cochran returned for the second year. At last the new church was completed, and Rev. Dr. Ryan, pastor at Clark street, Chicago, was asked to dedicate it. Being overburdened with such calls, he only consented because the situation was so unique—a church complete and out of debt before dedication. But—

“The best laid plans o’ mice and men,
Gang aft a’glee.”

Saturday night came, but not so Dr. Ryan. He had suffered a most inglorious fall—into a cistern—and the hopes of the great congregation on Sabbath morning were dashed. But the brethren would not hear of postponement and fairly compelled the faithful pastor to preach and dedicate the church. This was done Nov. 14, 1858. The transition from schoolhouse to church gave the work a new impetus. The second winter saw some extra services, conversions and accessions; but the main work was the training the converts of the year preceding. These as a rule stood well, and at the end of the pastorate 84 members and 9 probationers were enrolled. Brother Cochran pays eloquent tribute to the leaders of those days. We are obliged to condense, but what we give will be in Brother Cochran’s own language. He says, “Rev. E. O. Hall, located from the Wisconsin Conference, was the Boanerges of the meeting, preaching alternately with the pastor. Whatever the weather, or roads, his promptness was one of the great instruments in the success of the meeting.” “Thomas Wilson, then an exhorter, was surpassed by few in the earnestness of his petitions and often in his exhortations.”

“John Guthrie, long a class leader, was very attentive to the young converts, devoutly pious, one of the best in selection of suitable hymns, with sweet and rich voice, ever ready, always knew when to stop, very gifted in prayer. So important was his presence that a great power was wanting when he was not there. If any one attended his class, under temptation, cast down, almost discouraged, the cheerful presence of Brother Guthrie was sure to help him out,”

Brother James Wilson received equally favorable notice from Bro. C., but as he positively refuses to die, for the sake of eulogy in this work, some later historian must chronicle what Bro. Cochran says “deserves to be written in letters of gold.”

CHAPTER IV.

FROM 1859 TO 1863.

At the Conference of 1859 Luke Hitchcock was appointed Presiding Elder, but the General Conference elected him Book Agent the May following, and the next year E. L. Boring became Presiding Elder.

T. L. Olmsted was in charge of Elk Grove Circuit from 1859 to 1861. His station this year (1877) is at Marseilles. The writer received from him an interesting sketch of his work. During the winter of 1885-6 Bro. Olmsted renewed his acquaintance in Palatine and rendered grand assistance to the pastor in revival work.

The following appointments at this date composed Elk Grove Circuit; Elk Grove, Palatine, Dunton, (now Arlington Heights), and English Settlement, (now Meacham), the

pastor preaching at each place once in two weeks. Brother Olmsted bears testimony to the genuineness of the revival under Brother Cochran's labors, and to the excellent condition in which he found the charge. During this pastorate the Circuit was again the scene of a great revival; over 300 were converted during the two years, over 100 of them at Palatine. Two new churches were built and dedicated.

Bro. Olmsted was honored by preaching the first sermon on the present DesPlaines Camp Ground, which was opened in 1860. The text chosen was Matthew 3:3: "The voice of one crying in the wilderness, prepare ye the way of the Lord; make his paths straight."

As an indication of the state of affairs at this time we mention a Quarterly meeting held by Presiding Elder Luke Hitchcock in the spring of 1860, at which time 218 persons partook of the Lord's Supper. The Local Preachers then on the Circuit were Caleb Lamb, O. E. Hall, Father Williams, Thomas Wilson, and Brother Thomas. Several of these have already been mentioned. Caleb Lamb and O. E. Hall had been itinerant preachers. Father Williams moved from Palatine to Harmony, Ills., and died at Riley, Ills., about 1865. He was father of H. P. Williams before mentioned. Brother Thomas died in Chicago in 1882, and none of the five are now living. Of Thomas Wilson, Brother Olmsted has often said he never found in all his pastorate a more efficient helper. Indeed the present writer can testify to the faithfulness of dear old "Uncle Tommy" as everybody calls him. Until the last, as Class Leader and Local Preacher, he was always acceptable and profitable to the people; while he bore the responsibilities of Steward and Trustee till his death. No man was ever more missed in Palatine. It was the sad duty of the writer, assisted by J. T. Cooper, a former pastor, to conduct his funeral

services, using the text Acts 11:24, "He was a good man." During this pastorate Brother Olmsted gave to George W. Hawks, a blacksmith living at Palatine, an exhorter's license. Of his subsequent work in Rock River Conference we have already written. The Class Leaders were John Guthrie and Walter Brookins. Among the first accessions, after the first revival, were R. S. Williamson (now Judge) and wife; they have ever since been identified with the church. Jas. F. Sleeper is another of the converts still connected with the church. Brother Olmsted mentions as leaders in those days the following brethren, with their wives: William Lytle, R. Turner, John Slade, James Wilson, John Patten, Stephen Cherry, A. Harris, R. Andrews, William Comfort, Samuel Switzer, Granville Peck and H. P. Williams. A goodly number of these are dead; one only is at present a member at Palatine, James Wilson.

Samuel Hewes was Pastor from 1861 to 1863. He was transferred from the Troy Conference in 1859, and has remained a member of the Rock River Conference to this day. Shortly before coming to this Conference, at the city of Troy, N. Y., Brother Hewes was the leader of one of the largest revivals the city ever knew. He is now superannuated and resides at Crete, Ill. We were not able to secure a personal sketch from Bro. Hewes, and unfortunately have not been able to find the Quarterly Conference Records of this period. Following two wide spread revivals, perhaps no great work on this line could be expected. The war was the all exciting topic at this time, and this was hardly conducive to spirituality. Yet quite a number of probationers were secured and the church membership somewhat increased. One notable improvement was on the Sabbath School line. During the two years of Bro. Hewes' pastorate the number of

Sabbath Schools remained the same, viz, 4; but teachers and officers increased from 35 to 78; scholars from 200 to 424; volumes in library from 700 to 1,211. At this time children's meetings were instituted in connection with the Camp Meeting at DesPlaines, and these had their share of influence upon the Sabbath School work. Among the five Local Preachers, who were Bro. Hewes' helpers, one is entitled to a more than passing notice. We refer to William H Haight. He has been for some years Secretary of the Rock River Conference and is now stationed at Grace Church, Elgin. During the first three months of 1887, he rendered Palatine and its Pastor most valuable aid in revival work. It will not be amiss to say in passing that Bro. Hewes has from his own family furnished wives to two of our Rock River preachers, Joseph Caldwell and Samuel Earngey. Mrs. Caldwell is well known as a very successful revivalist.

CHAPTER V.

From 1863 TO 1870.

From 1863 until now Palatine has been a separate station. Only once has it been since suggested to make it a part of a Circuit and then it was voted down. The first Preacher in Charge under the new arrangement was Lucius Hawkins; S. P. Keyes was Presiding Elder. Brother Hawkins came to the Rock River Conference from the Southern Illinois Conference in 1861, and with the exception of two years as missionary in Memphis, Tennessee, he labored within its borders till 1871, when he located. He still lives but his address could not be found, hence we have no personal

communication from him. From the reports however, we learn that the Sabbath School interests were flourishing greatly. We no longer have all the schools on the old Circuit, but the one in the village only; yet 24 classes, 5 of them for adults, and an average attendance of 160 are reported. Furthermore, general prosperity upon the charge and some conversions are noted. During the second year Bro. Hawkins was removed by the Bishop and appointed to missionary work at Memphis, Tennessee. By unanimous request of the Quarterly Conference, F. W. Berry, a Local Deacon, was appointed by the Presiding Elder, to fill out the year. Bro. Berry was a young man of great promise. He was married to Eveline, daughter of O. E. Hall. Ill health compelled a removal to Minnesota, where within a few months he died of consumption. His earthly remains lie buried in the Palatine cemetery. His monument bears this inscription, "Francis W. Berry, Pastor of the M. E. Church at St. Anthony, Minnesota; died Feb. 29, 1866, aged 23 years, 7 months, 2 days." Upon another side some verses contain among other sentiments, this, "he died at his post."

During this year the building of a parsonage was discussed, a committee of three was appointed and authorized to buy lots and build, provided they did not incur more than \$500 of debt beyond the amount of subscription. At the close of this year there were 106 members and 14 probationers.

At the Conference of 1865 the venerable Hooper Crews was for the third time appointed Presiding Elder of Chicago District. Evidently the great cry against "third term" was not then heard in the land. James T. Hanna, the son of an old time Methodist preacher was sent to Palatine. He is now preaching at Winfield, in the S. W. Kansas Con-

ference, where he lately served a term as Presiding Elder. He replied to the request for information, but being a modest man, answered in a very non-committal way, evidently preferring to let others tell the story. Bro. Hanna was a preacher of more than ordinary ability, vivacious and witty, and attracted large congregations. He was never caught napping. It is reported that the young men of Palatine had formed quite a habit of leaving the church during service. On one occasion, when annoyed in this way the preacher retorted, "That's right, young men; as soon as your capacity is filled, pass right out." It is needless to say he was not so troubled again during that service. During his pastorate a brick parsonage was completed, situated opposite the church; but only a small part of the cost was ever subscribed and the mortgage eventually swallowed the whole; so that a score more years elapsed before the church really owned a parsonage. The Church Record proves that Bro. Hanna outstripped all predecessors and successors in the number of wedding ceremonies performed. Whether to credit this fact to the popularity of the preacher or the susceptibility of the young people we do not know. A number of probationers and some permanent accessions were secured, and this pastorate closed with 112 members and 36 probationers, a considerable gain during the two years.

From 1867 to 1869, George Wallace, now residing at Boulder, Colorado, was Preacher in Charge. A quotation from his first report to Quarterly Conference will show the style of the man. Of course Bro. Wallace never expected to see it in print; for this very reason it more truly represents him. He wrote thus: "I see nothing to prevent peace and harmony prevailing among us. I shall seek to promote both in a proper way, but shall declare war with every spe-

cies of sin, whether in or out of the church. I shall aim to promote the spiritual life of each member of the church. I shall not ask how or what I shall preach; this lies between myself and Him who called me to the work."

We will let Bro. Wallace tell the story of his pastorate in his own words: "I was sent to Palatine in the fall of 1867. Found a small church edifice, and a brick parsonage; church free of debt but a debt hanging over the parsonage. General prosperity and enlarged audiences made it necessary to enlarge and remodel the church building and beautify the premises with shade trees and fence. The good brethren and their Pastor undertook and completed the needed improvements. I spent nearly two years with the people of this charge, and must say in truth; they were two as pleasant years as any in my ministry. The people took complete possession of my heart and have a warm place in my affections today; though seventeen years have swept away since I took my farewell. I thought my heart would break after I entered the car which bore us away toward our distant field in the far west. Not one event of a painful nature took place during my pastorate. The membership was a unit in sympathy and work. The regular services were well attended and the Sabbath School grew, until the church was filled."

Among the members of that day, Bro. Wallace mentions as entitled to prominence, R. S. Williamson and wife; D. Y. Nason, John Slade, and Father Fisher and wife. Following is his estimate of those who have not previously received extended mention; "Bro. Nason, who has passed beyond the river, a man of mild, quiet temper, and good sound judgment, true to his God and his church; Palatine Methodism owes much to him." We simply add that he was son of John Nason, the early circuit preacher before

mentioned. "Father Slade was a standard bearer, a true lover of old fashioned Methodism; and had no sympathy with any innovations on the customs of the fathers." "Father Fisher and his truly pious wife; were among my familiar friends, loving and loveable; to think of them is pleasant."

The improvements to the church already mentioned, cost about \$1.100. The Sabbath School prospered; the report shows 28 officers and teachers, 230 scholars, 350 volumes in the library and \$100 raised to carry on the schools for the year. Before the close of the second year Bro. Wallace transferred to the Colorado Conference, leaving Palatine in June, 1869. Ira B. Henry completed the year as Preacher in Charge, and reported at its close, 71 members and 6 probationers.

At the Conference of 1869 W. C. Dandy became Presiding Elder, and Leonard Clifford Pastor at Palatine, where he remained one year. Bro. Clifford now resides at Dundee, Ills., where it was the pleasure of the writer to be his Pastor for three years. We gladly bear testimony to the fact that he was then, as today, a pillar in the church, and a cordial supporter of the Pastor. During this year 1869-70, some conversions took place, resulting in some permanent accessions to the church. The Sabbath School flourished; 300 volumes were added to the library, and ten conversions were reported in the school.

During the summer of 1870 the National Camp Meeting was held at DesPlaines.

Among the deaths this year was that of one of the old leaders we have already mentioned, Bro. D. Y. Nason; he was Sabbath School Superintendent at the time of his death. The year closed with 88 as members, and 15 on probation,

CHAPTER VI.

FROM 1870 TO 1880.

The Preacher in Charge from 1870 to 1872 was G. L. S. Stuff, now stationed at Ashton and Franklin Grove. Bro. Stuff has been for about 45 years a member of Rock River Conference, and the greater portion of the time in the active ranks. During the war he was chaplain for several years. Having no personal communication from Bro. Stuff, and finding but very meager records, we are at a loss and cannot represent this pastorate as we would otherwise. The Minutes of the annual Conference show a gain of membership and a very flourishing Sabbath School at the end of the first year. Before the end of the second year the Pastor was removed to another field, and Presiding Elder Dandy sent Amos H. Miller, then a student at Evanston, to fill out the year. He preached his first sermon to this people Sept. 1, 1872, and during the few weeks before Conference came into personal acquaintance with all members of the church within reach, took several of the Conference collections, received \$1 per day for his services, and departed with the good will of all the brethren. We quote Bro. Miller's language concerning one of the leaders at that time: "Bro. Ransom Clough met me at the train when I came and went with me to the train when I departed. He was a man whose heart God had touched; a true friend to the church, and a faithful personal friend. I had during my later pastorate the mournful honor of writing, at his dictation, his last will and testament, and officiating at his funeral, preaching from the text, "The path of the just is as the shining light, etc." When Bro. Miller left Palatine there were 80 members upon the roll. Bro. Miller entered Rock River

Conference that year and has ever since done faithful work, being now stationed at Morrison, Ills. We shall see more of him in connection with this charge, as he served it again at a later day.

Never had people a more devoted Pastor than Peter K. Rye, who came in 1872. He was a native of Norway, but came to this country in early life, and was converted in Wisconsin when a youth of about nineteen. He soon entered school at Evanston and entered upon the work of the ministry doing efficient work in the Rock River Conference, also in Wisconsin and as Missionary in Denmark and Norway. He began his work in Palatine with his usual zeal, and the work at every point felt the impulse of his touch. But his physical strength was inadequate. For years consumption had threatened, but he would not give up the work he loved so well, and for months under great disability he prosecuted his work and did it well. But in January he was no longer able to preach and died on Sunday, March 16, 1873. His death was calm and triumphant. Among his last words were these, "I shall be at home tomorrow." His very last distinct utterance was "Amen." Thus ended a life of sacrifice and devotion to Christ and His Church.

William J. Holmes, who completed the year, was then attending school at Evanston. He entered Rock River Conference in 1875, has been faithful and successful and is just closing a full term at Winter St., Chicago. As to his work in Palatine we quote him: "My first Sunday in Palatine was February 23, 1873. I continued in the pastorate until Conference. During my short pastorate 33 were received on probation; do not know how many by letter. Church was repaired at a cost of \$250 and all claims met. If I remember correctly, the church had 103 members and

probationers when I left. Ransom Clough and Father Peck were there, happy and ready to go." Bro. Holmes' first report to Quarterly Conference contained a beautiful and well deserved tribute to Peter C. Kye; it also, like all his reports, showed great fidelity on the part of Bro. Holmes to all the details of his work.

In 1873 A. J. Jutkins became Presiding Elder, and Amos H. Miller Preacher in Charge. He was the first preacher to remain three years upon the charge. His first sermon was a fitting key note to any pastorate. "Have faith in God;" this was Sept. 28, 1873. During each of the three years there were ingatherings to the church. Bro. Miller mentions as the first convert, Mrs. M. Swick, who is still a member. As burden bearers in those years he mentions Bros. Clough, Wilson, Peck, Sleeper, Williamson, Harris, Lytle, Clayson, Grigg and Patten. While stationed in Palatine two items of great personal importance to the Pastor took place, viz: his marriage and the birth of his first-born child. Bro. Miller was attentive to all departments of his work; followed more than 50 persons to the grave, attended many weddings, and left a record of 89 members and 6 probationers at the close of his pastorate.

Next came James W. Lee, then just returned from 8 years of missionary labor in Georgia; this was in 1876. A six week's series of revival meetings secured 15 conversions and accessions to the list of probationers. Sunday School work was rendered more efficient. A church class of Germans was organized and the services of Rev. Dueringer secured to preach in German once each Sabbath. The church was put in good repair, and redecorated throughout, and a new library secured for the Sabbath School. At the end of the year all desired and expected Bro. Lee's return, but the Quarterly Conference carelessly neglected to say so,

and to the surprise and regret of all, Bro. Lee removed to Newark. This abrupt termination of his pastorate gave Bro. Lee a rather discouraged idea of his work. But the fact is no ex-pastor is more often or more kindly remembered in Palatine. His present charge is Lanark, Ills. He entered Rock River Conference 20 years ago. The year closed with 19 officers and teachers and 157 scholars in the Sabbath School, and 84 members and 6 probationers on the church record.

We have now reached the Conference of 1877, when W. C. Willing became Presiding Elder, and Alonzo Newton, Pastor. Bro. Newton came from the Genesee Conference to the Rock River Conference in 1862, and is at present preaching at Durand, Ills. His pastorate at Palatine was one year. Several causes conspired to prevent that measure of prosperity which the Pastor desired and sought. The German class separated and became part of a German circuit. Besides this some leading members were seriously embarrassed financially. But in spite of these drawbacks some conversions took place, and the year closed with 58 members.

Watson Thatcher succeeded him, remaining two years. He is now a supernumerary member of the Rock River Conference on account of impaired health. During the second year of this pastorate a blessed revival occurred. The Pastor was assisted by Miss Emma Downey, a revivalist, to whose efficiency Bro. Thatcher testifies. Two services each day were held for four weeks, over twenty were received into the church on probation, a goodly number of whom became members in full in due time. Many believers were revived and led into higher experience. Soon after the revival a temperance revival was held. Liberty Jones delivered several lectures to crowded houses, and

during three weeks of meetings many signed the pledge. A flourishing lodge of Good Templars had been organized the year previous. A Woman's Foreign Missionary Society was also organized and did good work. The financial condition of the church was healthy, and old arrears were brought up. Among the many that were laid away to rest at this time was Bro. John Patten, a pillar in the church; class leader and exhorter for many years. One of the pleasant things Bro. Thatcher recalls is the gift of an easy chair from his friends Christmas Eve, 1879. He declares the chair comfortable to this day. The record at the close of this pastorate, is 49 members and 7 probationers.

CHAPTER VII.

FROM 1880 TO 1887.

Next came Joseph T. Robert, formerly a Baptist preacher received by Conference this year. The writer knows Bro. Robert as a scholarly and able man, but has not the details at hand with which to represent his work in Palatine. One feature was an evening class for Bible study, which was well attended and profitable. Bro. Robert was regularly appointed to charges in Rock River Conference till 1886, but did not fill out his term in the latter year, and is now preaching, we believe, for some other denomination. The record at the end of the year showed 46 members and 2 probationers.

In 1881 the venerable Luke Hitchcock was again appointed Presiding Elder of Chicago District, the position

he had vacated 20 years before when elected Book Agent.

For the next two years, 1881-3. J. T. Cooper was Preacher in Charge at Palatine. He has been for over 20 years a member of Rock River Conference; his present appointment is Newark, Ills. A short series of revival services the first year resulted in some conversions. Further than that Bro. Cooper characterized the time as "two very fair years, a steady christian living by members generally, and many of the services were exceedingly impressive." One pleasant feature of the second year was a lecture course of fine character and well patronized. The year closed with 48 members.

At the Conference of 1883 a change of District boundaries placed Palatine in Rockford District, where C. E. Mandeville was completing his term as Presiding Elder. In the appointments made by the Bishop Palatine was left "to be supplied." The Presiding Elder sent to the charge W. H. Gannaway, a member of one of the Illinois Conferences, then attending Garrett Biblical Institute at Evanston. At his graduation in 1887, he transferred to Kansas, where he is now preaching; his appointment being Apple River. This makes two ex-pastors of Palatine now in the S. W. Kansas Conference. As the writer succeeded Bro. Gannaway on this charge, and was succeeded by him at Dundee, Ills., he feels qualified to say that both as a man and preacher he won general respect. He served the Palatine church one year faithfully; and taking into account his residence at Evanston, his reports show most devoted and faithful pastoral labor. Some extra meetings were held which were profitable and fruitful. Some conversions took place during the year, and the record at the close showed 43 members and 4 probationers.

During the last three years, 1884-7, the writer, Henry

Lea, has been in charge, and G. R. Vanhorne Presiding Elder. Revival services have been held each year, seven weeks the first year, five weeks the second year, and twelve weeks the third year. Some results were secured each year, but not in large measure till the third year. At this time a number of ministers assisted the pastor, among the number, W. H. Haight who had preached on the charge 25 years before. Over ninety inquirers, seventy-five professed conversions and fifty accessions to the church were the fruits of this meeting. A portion of these probationers have been received into full membership, and it is hoped the greater portion will be. One of the earliest, youngest, and most faithful of last winter's converts, Eddie Wanegar, met with a sudden death, April 17, 1887, that never-to-be-forgotten Sunday when the bursting of the railroad tank sent five souls into eternity. For Eddie it was a speedy and joyful translation. During this pastorate a parsonage was built, the church remodeled and re-decorated throughout, barn and horse-sheds built, the whole at a cost of \$2500. The church was re-opened Dec. 20, 1885. Presiding Elder Vanhorne was unable to be present, but ex-Presiding Elder Mandeville did royal service, preaching in the morning and conducting the finances throughout the day, nearly \$900 being pledged during these services. In the afternoon an address from T. L. Olmsted, a former pastor, and letters from other pastors, Thos. Cochran, J. W. Lee, A. H. Miller and W. H. Holmes, were enjoyed by the congregation. W. H. Haight of Grace church, Elgin, preached in the evening. The services of the day closed with the Sacrament of the Lord's Supper.

A few months later the Woman's Foreign Missionary Society, which had been some years dead, was revived and is now in a very flourishing condition. All the benevolen-

ces of the Church have received a great impetus, amounting the past year to about \$250. The Sabbath School has generally maintained a steady growth, especially in the Infant and Intermediate grades. Over one hundred volumes have been added to the library. Through the efforts of the choir a new organ has been placed in the church, while the ladies have carpeted the church, and just now are procuring new pulpit furniture.

Two prayer meetings each week are generally well sustained and a weekly children's class, and all feel as though the tide had at last turned in favor of Palatine Methodism. In mentioning the other good things the writer would not forget the gift of a fine horse from generous friends on Christmas Eve., 1886, which he hopes will yet bear him on many an errand in the Master's name.

Among the thirty or more departed, whose funerals the pastor conducted in whole or in part, we mention the following, who at the time of their death were members of the church, viz: Lillis Patten, Olive Peck, Rev. T. Wilson, Mary White. The first two were widows of staunch old Methodists, and lived to a good old age in the Master's service; their memory is precious. Of Bro. Wilson we have spoken in full elsewhere. Sister White had been but a few years a Methodist, coming to us from the Baptist Church. She was an earnest, active christian woman. So one by one the Master buries His workmen but carries on His work.

Although to pass from the subject of death to that of birth, is a very abrupt change, we cannot forbear mentioning the first birth in the new parsonage which occurred Feb. 28, 1886, viz: that of Carl Henry Lea, the firstborn in the Pastor's family.

On Sunday, September 18, 1887, a very interesting Sabbath was spent in celebrating the semi-centennial of Meth-

odism in the vicinity. In the morning the pastor preached from "Other men labored, and ye are entered into their labors." In the evening James Wilson, Judge Williamson and the pastor made addresses, and fourteen former pastors were represented by written communications. At the morning service four adults and one infant were baptised, and fifteen were received from probation into full connection in the church.

The record of membership at this date consists of 82 members and 34 probationers. These are reported by name in the next chapter.

May God, who has so signally been with this church in all of its triumphs and reverses, lead it forward till it shall be a leader among the churches, excelling in every good work.

CHAPTER VIII.

Present Membership—Officiary of Church and Sabbath School.

The present list of officials of the church, names those elected for the year 1887-8, as the terms of office of the old board will have expired before this is in print.

Board of Stewards.—Judge R. S. Williamson, James Wilson, William Nason, James T. Sleeper, E. F. Baker, Dr. F. E. Wadhams, B. R. Coltrin, Mrs. Mary Schaeffer, Miss Vashti Lambert.

Board of Trustees.—James Wilson, Judge R. S. Williamson, William Nason, George Grigg, James T. Sleeper, Charles Nason, Dr. F. E. Wadhams, William Hicks, John Wilson.

Class Leaders.—R. S. Williamson, B. R. Coltrin,

Assistant Class Leaders.—Edward E. Schaeffer, Mrs. M. Mrs. Wadhams, V. Lambert.

Serton.—Wm. Babcock.

Ushers.—Charles Nason, E. F. Baker.

Organist.—Miss Edith White.

QUARTERLY CONFERENCE COMMITTEES.

Missions.—R. S. Williamson, F. E. Wadhams.

Church Extension.—George Andermann, J. T. Sleeper.

Sabbath School.—George Grigg, James Wilson.

Tracts.—Mrs. Mary Schaeffer, Mrs. J. W. Smith.

Temperance.—Vashti Lambert, E. E. Schaeffer.

Education.—E. F. Baker, Lena Andermann.

Church Records.—Wm. Nason, B. R. Coltrin, R. S. Williamson.

Parsonage and Parsonage Furniture.—Mrs. Williamson, Mrs. James Wilson, Mrs. Baker, Mrs. Wadhams, Mrs. John Wilson.

Music.—B. R. Coltrin, Mrs. Wadhams, Nida Fehlman.

Estimating Salary.—James Wilson, R. S. Williamson, Dr. Wadhams, Wm. Nason, J. T. Sleeper.

MEMBERSHIP.

If this list could be prepared a few weeks later, some names in the list of probationers would appear as full members, and possibly others would have requested a withdrawal of their names, but as we cannot wait we simply give the Church Roll as it appears at this writing. For convenience we give the list in the separate classes.

CLASS No. 1—Meets Sunday Noon.

Alexander, Louisa.
 Anderman, George.
 Anderman, Mina.
 Brown, Sarah A.
 Baker, E. F.
 Baker, Eleanor.
 Baldwin, Anson R.
 Baldwin, Maryetta C.
 Clay, Clara.
 Coleman, Emeline.

Nason, Charles.
 Nason, William.
 Nason, Sarah.
 Purdy, Harry.
 Richmond, Matthew.
 Richmond, Emily.
 Sleeper, James T.
 Sleeper, Harriet.
 Slade, Sophrona.
 Swick, Charlotte.

Clingman, D. S.
 Fenton, Betsy M.
 Fenton, Elisha.
 Fry, Sarah.
 Fay, Lavina.
 Filbert, Susan.
 Filbert, Fred. J.
 Grigg, George.
 Grigg, Martha.
 Grigg, Mattie.
 Gainor, Harriet.
 Hicks, Lydia R.
 Keyes, Cordelia.
 Lindsey, Alice,
 Lea, Fannie S.
 Lytle, Thankful.

Schaeffer, Mary.
 Schaeffer, Edward E.
 Schaeffer, Elizabeth.
 Sleeper, Jennie M.
 Sleeper, Mary E.
 Thurston, Mary.
 Wilson, Mary.
 Wilson, James
 Wilson, Nettie H.
 Williamson, R. S.
 Williamson, Emma V.
 Whipple, Mrs.
 Wilson, Mrs. John.
 Wilson, Mrs. Wm.
 Wilson, John W.
 Wilson, Janaetta B.

PROBATIONERS.

Baldwin, Elodie M.
 Baldwin, Edna M.

Filbert, William J.
 Nason, Laura J.

CLASS No. 2.—Meets Sunday Evening.

Leader.—B. R. Coltrin.

Assistants.—Mrs, Wadhams, Vashti Lambert.

Anderman, Lena.
 Baker, James R.
 Baker, Weltha May.
 Bissell, Jane M.
 Burrill, William.
 Coltrin, B. R.
 Coltrin, Mrs.
 Clingman, Lillian A.
 Drew, Luella.
 Fehlman, Nida.
 Fenton, Frank E.
 Hipwell, Laura R.
 Keyes, Addie P.
 Lambert, Vashti.
 Lea, Jessie E. W.

Peck, Lyman.
 Peck, Amanda.
 Smith, John W.
 Smith, Carrie.
 Smith, Dellie.
 Smith, Matilda.
 Sawyer, Laura.
 Williams, Emma P.
 Wightman, Kate R.
 Wilson, Frank.
 Wadhams, Mary S.
 Wanegar, Jacob.
 Wanegar, Barbara.
 Wadhams, F. E.
 White, Bert H.

PROBATIONERS.

Fox, Trixie.
 Fox, Ida A.
 Whipple, Nellie M,
 Hurd, Minnie E.

White, William C.
 Whitney, Frank O.
 Esterbrook, Mary N.
 Esterbrook, Robert L.

White, Edith M.
 Wightman, Herbert.
 Wightman, Mary R.
 Richardson, F. P.
 Richardson, Mary M.
 Smith, Bertsall L.
 Bissell, Lee.
 Johnson, May.
 Coltrin, Ceola A.
 Keyes, Ollie L.
 Lytle, Emily G.

Williamson, Jennie M.
 Mead, Minnie.
 Helm, Joseph C.
 Lytle, Charles W.
 Wightman, Joseph P.
 Wilson, Anna.
 Lytle, Matilda.
 Hipwell, Brackett E.
 Lytle Gertrude A.
 Bennett, Myrtle.
 White, Harry A.

CHILDREN'S CLASS—FANNIE S. LEA, Leader—Meets
 Thursday Afternoon.

SABBATH SCHOOL.—Meets Sabbath Morning.

Superintendent.—R. S. Williamson.

Assistant Superintendent.—E. F. Baker.

Secretary.—Minnie Hurd.

Treasurer.—George Anderman, Jr.

Treasurer of Miss. Society.—E. E. Schaeffer.

Chorister.—B. R. Coltrin.

Organist.—Nida Felhman.

Librarian.—Charles Nason.

Assistant Librarians.—Laura Nason, Mrs. Lindsay.

Teachers.—The Pastor; B. R. Coltrin, Mrs. Wadhams, Fannie S. Lea, E. E. Schaeffer, Nida Fehlman, Ma E. Grigg, Mrs. John Wilson, Miss Alexander, Vashti Lambert, Mrs. Mary Schaeffer.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Business Meeting and Tea, on the last Saturday of each month. The officers elect for the year beginning October 1, 1877, are as follows:

President.—Mrs. Reynolds.

Vice-President.—Mrs. M. Schaeffer.

Recording Secretary.—Mrs. Hipwell.

Treasurer.—Mrs. A. L. Smith.

Corresponding Secretary.—Vashti Lambert.

OFFICERS OF THE LADIES' MITE SOCIETY.

President—Mrs. Jas. Wilson. *Sec'y*—Mrs. J. P. Wightman,
*Vice " —*Mrs. Williamson, *Treas.*—Mrs. Wadhams,

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